



Grand Lodge Bulletin

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Editor, M.W. Bro. W.J. COLLETT

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THE MOTHER LODGE

by Bro. Rudyard Kipling

(Rudyard Kipling (1865-1936) is a well known writer of both Masonic and other works. Most of his writings have Masonic References especially his best loved story "Kim". His Masonic Poems are "My New Cut Ashlar", "Banquet Night" and "The Palace".

He was born in India, educated in England and returned to India to work in the Indian Civil Service. Later he resigned this post to devote his whole time to writing.

At the age of twenty he was initiated into Lodge Hope and Perseverance No. 782 (E.C.). The minutes of the meeting at which he was raised are in his own handwriting indicating that he was Secretary of that meeting. Kipling was a member of a number of Lodges during his life but he never became the Master of a Lodge.

His ashes are buried in the Poet's Corner of Westminster Abbey next to the grave of Charles Dickens.)

There was Rundle, Station Master,
An' Beazely of the Rail,
An' Ackman, Commissariat,
An' Donkin o' the Jail;
An' Blake, Conductor-Sergeant,
Our Master twice was 'e,
An' 'im that kept the Europe-shop,
Old Framjee Eduljee.

Outside — Sergeant! Sir! Salute!
Salaam!
Inside — "Brother", and it doesn't
do no 'arm.
We met upon the Level an' we
parted on the Square,
An' I was Junior Deacon in my
Mother-Lodge out there!

We'd Bola Nath, Accountant,
An' Saul the Aden Jew,
An' Din Mohammed, draughtsman
Of the Survey Office, too;
There was Babu Chuckerbutty,
An' Amir Singh the Sikh,
An' Castro from the fittin' sheds,
The Roman Catholic.

We 'adn't good regalia,
An' our Lodge was old an' bare,
But we knew the Ancient Landmarks
An' we kep' 'em to a 'air;
An' lookin' on it backwards
It often strikes me thus,
There ain't such things as infidels,
Except, perhaps, it's us.

For monthly, after Labour,
We'd all sit down and smoke
(We dursn't give no banquets,
Lest a Brother's caste was broke),
An' man on man got talkin'
Religion an' the rest,
An' everyman comparin'
Of the God 'e knew the best.

So man on man got talkin'
An' not a Brother stirred
Till mornin' waked the parrots
An' that dam brain-fever bird;
We'd say 'twas 'ighly curious
An' we'd all ride 'ome to bed,
With Mohammed, God, and Shiva
Changin' pickets in our 'ead.

Full oft on Guv'ment service
This rovin' foot 'ath pressed,
An' bore fraternal greetin's
To the Lodges east and west,
Accordin' as commanded,
From Kohat to Singapore,
But I wish that I might see them
In my Mother-Lodge once more!

I wish that I might see them,
My brethren black and brown,
With the trichies smellin' pleasant
An' the bog-darn passin' down;
An' the old khansamah snorin'
On the bottle-khana floor,
Like a Master in good standing
With my Mother-Lodge once more.

Outside — "Sergeant! Sir! Salute!
Salaam!"
Inside — "Brother", and it doesn't
do no 'arm.
We met upon the Level and we
parted on the Square,
An' I was Junior Deacon in my
Mother-Lodge out there!

MASONRY

In June 1980 the Bulletin published an address by M.W.Bro. Kendal which was widely appreciated. The article made reference to a report on Masonry published in the Christian Science Monitor in February 1956. Bro. Ron Smith, Secretary-Treasurer of Kelvingrove Lodge No. 187, forwarded a copy of the complete article. We now publish selections from it. Bro. Smith says that the material was given to him when he was a new member of the Fraternity and he found it very helpful. R.W.Bro. L.V. Stone, P.D.D.G.M. and staff writer of the Christian Science Monitor was the authors of the article.

Freemasonry is the senior fraternal organization of the world.

The fraternity has outlived many attacks upon it and is now flourishing in English-speaking nations and the free countries of the world.

Masonry is a system of moral mysticism, expressing faith in God and eternal life, in old and simple symbols of the building art, and teaching brotherly love. Down through the centuries it has continued its symbolic and ritualistic lessons for the benefit of its candidates and members.

It aims to aid members win a clearer conception of their duty to God and man, to develop their spiritual faculties, to refine and exalt their lives in fellowship and service, leaving each man to add to the profound and simple faith of the institution such elaborations and embellishments as may seem to him to be true and beautiful and good, with due respect for and appreciation of the thought, faith, and dream of his brothers and fellows.

Symbols are employed to remind members of definite truths. This is Masonry's way of making clear and forceful its ethical principles. A lambskin, for instance, widely known as "the badge of a Mason," symbolizes purity, as explained in public ceremonies. It therefore is emblematic of the high exemplary character taught to and expected of all Masons.

The sole dogma of Freemasonry is monotheism. The fraternity unites men of many countries, sects, and opinions. It is a fellowship and a philosophy that translates its principles into terms of daily living.

It challenges its members to the highest reaches of noble living when rightly understood. Its purpose is to develop human character and culture through fellowship and mutual helpfulness for all who will heed its teachings.

Freemasonry never invites anyone to join its ranks. It is charitable, benevolent, educational and religious. It encourages the free association of men together for serious purposes and is secret in its ritual, its means of recognition, and is symbolic instruction.

Top officers of the craft in some nations serve as heads of their country's government. Past grand masters of the United Grand Lodge of England, for instance, include Albert Edward, Prince of Wales, who afterward became King Edward VII; King Edward VIII; and King George VI.

Royalty in other countries, too, has served and is serving Masonry as well as country. Gustavus III, onetime King of Sweden, is credited by some historians with having formed the Swedish Rite of Freemasonry, and kings of Sweden have been its head ever since. Gustav VI is now grand master of Masons in Sweden.

In the United States, 13 Presidents are known to have been Masons. One of them, Harry S. Truman, is a past Grand Master of Masons in Missouri. Others were Washington, Monroe, Jackson, Polk, Buchanan, Johnson, Garfield, McKinley, Theodore Roosevelt, Taft, Harding, and Franklin D. Roosevelt.

Outstanding early American patriots who were Masons include Paul Revere, Gen. Joseph Warren, John Hancock, Benjamin Franklin, Isaiah Thomas, Jeremy Gridley, Richard Gridley, and James Otis. The list multiplied rapidly as the young nation grew, with more and more men in public life becoming members of the fraternity.

In more recent days, Earl Warren, Chief Justice of the United States, has served as grand master of Masons in California. Gen. Matthew B. Ridgway, former chief of staff, and Gen. Omar N. Bradley, World War II hero, are both members of West Point Lodge, 877.

Masonry seeks to develop tolerance and helpfulness, especially in relation to worthy, distressed Masons; to build character by urging men to curb passions; to nurture their purest aspirations; and to cultivate the finest moral qualities. It teaches that a brother's welfare is closely linked with one's own happiness. It teaches opposition to all sinister projects or forces and support of that which promises enrichment of life.

The Bible, which occupies the most prominent position in the lodge room — on the altar — is honored by Masons as the most valuable of all books for the light it casts on life's apparent enigmas. Masons believe that no book has proved more helpful in enabling men to rise above the vicissitudes of fortune and to nurture and exercise life's finest qualities.

Prior to World War II, several Masonic lodges operated in

Japan, all under jurisdiction of grand lodges in other countries and established for non-Japanese citizens. The Japanese Government long banned any Japanese Masonic lodges and forbade Japanese subjects from becoming Masons.

Nevertheless many Japanese became members of the craft in other countries but were denied the privilege of visiting Masonic lodges in their own country by their own government. Today, however, following the postwar lifting of the ban, there are Masonic Lodges in Japan. Its officers are Japanese and the ritual work is done in the Japanese language. Members of this lodge include government and business leaders of that country.

In contrast to the youth of Masonry in Japan, the fraternity in Scotland traces its history back to the 1200's. Mother Kilwinning Lodge No. 0 is located at Kilwinning. Edinburgh Lodge No. 1 of Edinburgh has definite record of its activity as early as July, 1599, and could have been in existence long before that date. Today there are 32 lodges in Edinburgh and more than 600 within the boundaries of Scotland.

But the story is different in many countries, where there has been a continuous decrease in the number of lodges and the number of Masons since 1924. The trend started with the disbanding of lodges in Italy, Germany, Austria, Czechoslovakia, Hungary, Romania, Poland, Spain, and Portugal, brought about as a result of edicts by dictators and tyrants.

Communism brought an end to Freemasonry in the Soviet Union.

Persecution of Masons and Masonry is nothing new. One historian notes that in Holland as far back as 1735 a crowd, aroused by a clergyman, destroyed the property of the local lodge. Further meetings were then banned by the government.

Alphonse Cerza, an American past master and Masonic authority, who has made a study of the anti-Masonic movement, says that the 1735 ban on Dutch Masonry resulted in one member holding a lodge meeting in his own home. He was arrested. When lodge members later appeared in court they refused to disclose the ceremonies or secrets of the Craft.

Finally, however, the group agreed to confer the degrees on anyone selected by the judge. "The town clerk was chosen," Mr. Cerza says. "His report to the judges was so favorable that it was claimed that all the town officials then proceeded to join."

Records show that soon after the establishment of the Grand Lodge of England in 1717 opposition began to appear. In 1724 a society was formed in England whose main purpose was to oppose the craft with ridicule. Other groups followed from time to time. But today the United Grand Lodge of England is said to be the largest grand lodge in the world.

In the United States in 1821 Masonry was condemned by the Presbyterian Church, Pittsburgh Synod, while the General Methodist Conference prohibited its clergy in Pennsylvania from becoming Masons.

Perhaps the most severe anti-Masonic movement in this country began about 1826 in Batavia, N.Y., where one William Morgan, purporting to be a Mason, signed a contract for publication of an "expose" of Freemasonry. Far-reaching repercussions of this and succeeding events resulted in the formation of an Anti-Masonic Political Party about 1828.

Morgan disappeared soon after his "expose" threat, and was never seen again. The Masonic fraternity was blamed in press and pulpit, but nothing was ever proven. Masons denied any implication. The stir subsided and the political party soon disappeared.

"One of the earliest opponents of Freemasonry was the Roman Catholic Church," says Mr. Cerza. This may seem strange in view of the fact that early records show that many Roman Catholics were Masons, including some Popes.

Joseph Fort Newton, outstanding Masonic historian and author, wrote that "the oldest extant document of the craft, the Halliwell Manuscript, known as the Regius Poem, dated about 1390, is not only Christian but definitely Catholic.

"It included . . . instruction as to the proper way to celebrate the Mass . . . The early craft Masons were loyal churchmen and, so far as we have record, remained so throughout the cathedral-building period."

With the advent of the Reformation in the 16th century, Masonry underwent a marked change. It became allied with the movements which led to freedom of the peoples, liberty of conscience, and independence of man. From the time of Edward VI of England the craft has been "emphatically Protestant" according to Mr. Newton.

In 1738 Pope Clement XII issued the first official "bull" against Freemasonry, stating that "The faithful are directed to oppose Freemasonry, and the penalty of excommunication is imposed upon

the violators." Other anti-Masonic orders have been handed down by Popes from time to time.

Yet charges are commonly heard that Freemasonry is anti-Catholic. This is open to question.

Nothing in the ritual or in the regulations would prevent a Roman Catholic from applying for the degrees or would prevent the membership of a lodge from electing such a man to receive the degrees.

Freemasonry does not consider itself anti-Roman Catholic or anything else, except anti-evil and wrong doing. However, Roman Catholicism is considered anti-Masonic. There have been charges, rulings, and edicts against the craft, emanating from that church's leaders.

Elsewhere persecution goes on. Only recently it was disclosed that in Spain 21 men had been arrested on charges of attempting to reconstitute or to join Masonic lodges in Barcelona. They were subsequently sentenced to prison for terms of 12 to 20 years.

Opposition in varying degrees is found in other countries. But wherever the craft is forced to meet secretly or to go "underground," it still continues to teach reverence to God as the source of all good; the practice of the Golden Rule; charity toward all mankind; the meaning of brotherly love; the greatness of truth; advantages of temperance; the value of fortitude; prudence and strict justice.

Almost ironically in the face of objections by some governments, the lessons of the craft include renunciation of disloyalty and rebellion, and the need to be true and just to government and country.

One of the top leaders of the organization in the United States, Dr. Melvin Maynard Johnson of Boston, who for 20 years headed the 33rd Degree, Scottish Rite for the Northern Masonic Jurisdiction of 15 states, is recorded as having urged members to "gain an understanding of the various types of government in the world . . . to think things through . . . and to be leaders in that which is good and true."

* * *

Masonic records in Massachusetts show that Anthony Lord Viscount Montague, grand master of England, appointed Henry Price to be provincial grand master of New England in 1733. The next year, 1734, his authority was extended "to all North America."

Henry Price, for whom a lodge in Charlestown, Mass., is named, exercised his authority as provincial grand master of New England by organizing the Provincial Grand Lodge of Massachusetts at the Bunch of Grapes Tavern in Boston July 30, 1733. This is said to be the first duly constituted Masonic body in America.

A universal practice among all Masonic lodges throughout the world is benevolence. This basic characteristic is manifested in the charity that the lodges extend, not only to their members but to wives, widows, and children of members.

In the United States there are 29 Masonic homes in as many states for adults and four others for children. Many of the jurisdictions have Masonic hospitals.

* * *

In its early days Freemasonry was considered a religion by many groups and individuals. Search by the writer, however, failed to disclose specific mention of any one religion, Catholic or Protestant, while leaders of the Craft as well as hordes of members say that Masonry is not a religion but add that it is religious.

The Rev. Dr. Thomas S. Roy of Worcester, outstanding churchman for many years and the junior past grand master of Masons in Massachusetts, says of Freemasonry that "our purpose is not that of a religion . . . We seek for no converts. We solicit no new members. We raise no money for religious purposes. By any definition of religion accepted by our critics, we cannot qualify as a religion.

"A man has not subscribed to a new religion, much less to an anti-Christian religion when he becomes a Mason, any more than when he joins the Democratic Party or the YMCA. And there is nothing in Freemasonry that is opposed to the religion he brings with him into the lodge . . . Freemasonry does not assert and does not teach that one religion is as good as another. We do not say that all religions are equal because we admit men of all religions.

"We refuse to apply a theological test to a candidate. We apply a religious test only. We ask a man if he believes in God and that is a religious test only. Belief in God is faith; belief about God is theology.

"We are interested in faith only and not theology. When Freemasonry accepts a Christian, or a Jew, or a Buddhist, or a Mohammedan, it does not accept him as such, but as a man, worthy to be received into the order.

"We are a completely tolerant organization. We stand for the values that are supreme in the life of the church and we are sure that he who is true to the principles he learns in Freemasonry will be a better church member because of it . . . I heard the Rector of the largest Episcopal Church in another city say that he was a better Christian

and a better rector because of his Freemasonry.

"Freemasonry rightly conceived and practiced will enhance every worthy loyalty in a man's life. It will not weaken a man's loyalty to his church, but will strengthen it by the increased sense of responsibility to God and dependence on God taught in our ritual. It will not drain his strength from the service of the church but increase his strength for the service of the church. It will . . . stimulate his interest in the values of religion that enrich and ennoble the life of man. . ."

Henry S.C. Cummings of Brookline, a past master and ardent student of Masonry, says that "the design of Masonry is to make each individual a builder — a master builder; perhaps not with stone and chisel so much as through good works, good deeds, good will, good habits, and good intentions. . ."

Addressing new candidates, he said, "As Masons we would have you make use of the tools of spiritual thinking, of living in harmony with others, of translating symbols into gracious living. . ."

A UNIVERSAL SCIENCE

The Masonic Order is dispersed throughout the whole of the world and is justly proud of its international record. It believes in brotherhood, in truth and in relief. While we avoid political discussions that are likely to cause a disruption in the peace and harmony of our lodges, sometimes it is necessary for us to look beyond our sacred walls into the things in our world that may upset the harmony and brotherhood to which we are all dedicated.

One question that is being asked frequently in these days is "What chance does mankind have of surviving beyond the end of this twentieth century?" The answer is not very encouraging. In February 1980 a Gallup poll found that 62% of the people interviewed thought that a chance of a nuclear war was greater than it had been ten years earlier. In 1979, 52% of the people interviewed, had felt the same insecurity. The increase is alarming to those who have dedicated themselves to upholding our universal science. Indeed there are a number of leading scientists who now look upon a nuclear war before the year 2000 as inevitable.

Why? Extraordinarily deadly weapons have been developed and there is talk about who would win a nuclear war. When the two nuclear bombs were dropped on Japan in 1945 it is said that the Japanese suffered more than 200,000 deaths. Everyone of the 50,000 nuclear bombs in the arsenals today threaten that much damage and more.

While there is much talk around about a "limited" nuclear war such a happening is quite impossible, say the authorities. Once the deadly weapons are set loose there is no way that they can be limited.

Nuclear weapons materials and technology are now very widely available and are no longer the exclusive domain of a few nations. More and more countries are developing the capacity to build their own bombs.

With the escalating war of nerves and military forces at a high state of alertness, despite all the precautions that are supposedly being taken, the chance of human and mechanical error is becoming greater as each day passes.

After the wars of days gone by, the dead were not reborn but those who survived were able to rebuild their civilization. Would that be at all possible after a nuclear war? It is not likely. The number of victims, the disease, the damage to the environment and the soil by radioactive poisoning are hard to estimate precisely. Former

Soviet President, Nikita Krushchev once said, "In a nuclear war, the survivors will envy the dead".

"Freemasonry, from its origin to the present time, in all its vicissitudes, has been the steady, unvarying friend of man. It has (in the language of an eloquent brother) gone forth from age to age, the constant messenger of peace and love; never weary, never forgetful of its holy mission, patiently ministering to the relief of want and sorrow, and scattering with unsparing hand blessings and benefits to all around . . . for there is no right without a parallel duty, no liberty without the supremacy of the law, no high destiny without earnest perseverance, and no real greatness without self-denial."

MASONRY'S ONE DOGMA

(Taken from the Grand Lodge Bulletin, Vol. 2, No. 7, March 1937)

Freemasonry has just one dogma. It asks just one thing of every man and that is Belief in God.

The spelling of the Name is not our concern; it may be in English, French, German, Hindu or Italian, but the man who spells the Name must also believe in that Name.

You may owe allegiance to varying flags; you may have individual traits of character, but the one bond of union and understanding for all mankind is the Fatherhood of God.

Civilization can endure only if order from chaos can be once again restored. Peaceful and harmonious development requires a common soil for growth.

Belief in God is an unchangeable landmark and without it Masonry as we have always known it could not be Masonry. The slogan "No God and no Master" must never prevail over the scripture test "One is your Master and all ye are brethren."

The new philosophy rests not upon rights against our fellowmen but duties to our fellowmen.

The Scottish Rite Sun

QUANTITY COPIES OF THIS BULLETIN

(Taken from the Grand Lodge Bulletin, Vol. 2, No. 7, March 1937)

In response to several requests arrangements have now been completed with the printer of this Bulletin to turn out copies in quantity for Lodges wishing to circulate the Bulletin among their individual brethren. Orders should be directed to the Grand Secretary's office and the price will be two cents per copy plus mailing charges, the entire supply for each Lodge being sent to the Secretary of the Lodge. **A minimum of twenty-five copies must** be ordered to obtain this low rate. Individual subscriptions will be mailed direct from the Grand Secretary's office at five cents per copy.

MEMBERSHIP OR MASONRY

Remember to register early for the Sixteenth Masonic Spring Workshop April 10, 11 and 12 at the Banff Centre. The cost is \$63.00 payable with your application. Forms may be secured from your Lodge Secretary. Attendance is limited to 500. Space is already at a premium.



At the regular communication of Vulcan Lodge No. 74 R.W. Bro. Montgomery presented W. Bro. Ed Roebuck with his fifty year jewel. W. Bro. Roebuck joined Vulcan Lodge on November 5, 1929 and raised ten candidates during his term of office, a life membership was conferred on him on February 3, 1970. He has been a true and faithful member during his 50 years and the lodge owes a great deal to him for the managerial care and upkeep of the hall over past years.

A Motto notice on a wall recently read

"I am only one, but I am one
I can't do everything, but I can do something;
What I can do that I ought to do;
And what I ought to do, by God's help I will do."

Surely that is a worthwhile thought for each of us as members of a Lodge. I wish for our lodges and all officers the very best. Also my welcome and congratulations to all new members and I hope and pray that they find inspiration and rich fellowship in our fraternity.

W. Bro. R. Robertson,
Worshipful Master
Cyprus Lodge No. 113

THE MASTER' TRESTLE BOARD REDWOOD LODGE NO. 193

It has been a pleasure to receive from Redwood Lodge No. 193 copies of Volume 1 No's. 1 and 2 of The Master's Trestle Board, a publication commenced by W. Bro. S.E. McVittie and edited by Bro. R.W. Dockery. Both issues contain a number of interesting items e.g. "Blessed are they who have nothing to say, and who cannot be persuaded to say it." "A Boy is the only thing God can use to make a man, and a man is the only thing we can use to make a Mason."

There is also a series entitled "Did You Know". Some of the items may be carried in future issues of the Bulletin. This is an exceptional effort and we look forward to receiving succeeding issues.

Did you know . . .

"M.W. Bro. Harry S. Truman served as the Master of the Missouri Lodge of Research while President of the United States (1950). Both the Dispensation and charter of this Lodge were signed by Truman when he was Grand Master of Missouri (1941)."

"William Hesketh Lever, Lodge No. 2916, England, was named after the English soap manufacturer, the First Viscount of Leverhulme. It was consecrated June 4, 1902 and he was initiated July 8.